

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. II. 7.

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THE PERPETUAL EMIGRATING FUND.

The Perpetual Emigrating Fund was founded by the Holy Priesthood in Zion, through the inspiration of the Holy Ghost, for the gathering of the Lord's poor from all nations to the home of the Saints. The signal success which has characterized the Fund's operations so far, shows that it is destined to become one of the grandest instruments which the Lord will employ for the redemption of Israel from the curse of scattering, which has, for thousands of years, prevented their union and progress as one nation in the land. We cannot but entertain the most sanguine anticipations of the operations of this Fund in ameliorating the condition of many honest souls now groaning in Babylonish exile, and also in building up Zion. We are well aware that the interests of this Fund are fostered with warm anxiety, and lively concern, by the authorities in Zion. And we know that the Saints generally look upon the Fund as the "hope set before them." Many an anxious eye, that has strained itself to weariness in trying to catch a glimpse of that "good time coming," when the fetters of Babylon would be broken, and the way to Zion be opened, is still tearfully and supplicatingly directed to this Fund as the only probable means of accomplishing the desired salvation. Many a Saint, poor, afflicted, and distressed, will yet turn to the Emigrating Fund as to the guiding star to a better land; as to the day-spring of hope, forerunning brighter times; as to the chariot of salvation, sweeping the earth to hail the abodes of oppression and

wretchedness, and to bear the poor and meek of the earth to Zion, to participate in the blessings of the Lord's house, and to inherit the far of the land.

Here is a subject worthy of the purest and most philanthropic sympathies of the soul, and upon which the most princely generosity may safely expend itself. The deliverance of the excellent of the earth from sectarian strife and confusion, and grinding poverty, to a land where truth, light, intelligence, and competence, are within reach of the earnest and diligent, is surely a subject worthy of more consideration than a passing thought. Eternity alone will tell the magnitude and importance of such a subject.

Then what ought to be the actions of the Saints in supporting this Fund, and thereby enabling it to operate with accelerated power in gathering the poor? Ought the Saints to stand still, and not put forth a helping hand to aid this Fund, around which so many anxious desires and hopes are gathering? No. The Saints know full well that it is their privilege and duty to lay to with their might, and throw in their farthings, their pence, their shillings, their pounds, to nerve with financial strength this great instrument of the gathering. And we are glad to find that the Saints, generally, are not slack to put their shoulders to the wheel, and help roll on the purposes of Jehovah. "God helps them that help themselves." And if the Saints set to with all diligence, and strengthen the Fund by all possible means, many years will not elapse before not only

the Gentiles, but also the Saints, will look, with wonder and astonishment, on what the Lord will have wrought—

“Till every Saint relieved, and sinner stunned,

Will shout—Look here! at this Perpetual Fund!”

But, although the Saints have done well, generally, we apprehend that much more might be done. The bulk of the donations which have been heretofore made to the Fund, have been the scrapings, and small, hard savings of the poor, and the very well-spared silver or gold of the rich. But there is a class of Saints who probably do a little, but might do a great deal, to the Fund, if not with immediate advantage, yet with little or no disadvantage, to themselves, and with immense advantage to the Church as a whole.

There are many Saints who cannot, for a number of years, raise sufficient money to enable them and their families to go to Zion, but can save one, two, three, four, five, or more pounds per year, merely by frugal living, and without suffering any special privation. Suppose a Saint has six souls in his family, and by their united exertions they can only save six pounds per year, twelve years or more would be required to emigrate the family. Now twelve years is a long time to wait. The money as it accumulates is resting in the family bureau, or, at most, put out to usury among the Gentiles, to say nothing of the contingencies of the twelve years, and the probable drawbacks which circumstances might make upon the family. Now supposing this family contributed their six pounds annually to the Fund—at the end of two years, one person might be emigrated; at the end of four years, two more of the family might be emigrated—one by the refunded money, the other by the exertions of the remaining portion of the family here. Now half the family are emigrated to where their advantages for earning money can reasonably be supposed to have increased, so that at the end of six years the three remaining members of the family can be conveniently emigrated, and while they are performing the journey, those in Zion could have a comfortable home prepared for their reception. What a blessed result! The family are emigrated in half the time, and have a comfortable home in

Zion, simply by availing themselves of the advantages offered by the Perpetual Emigrating Fund. While, otherwise, the whole family might have been lingering out a miserable existence in the midst of wickedness in Babylon, for the space of twelve years. During this twelve years, that family might not be able to survive the desolating scourges, the pestilence, the famines, the wars, and civil commotions, which are to be witnessed as the judgments of God upon a rebellious world; and to leave their remains behind, without having received those ordinances and blessings necessary to an eternal exaltation, would be a source of lasting grief. The advantages of gathering home to Zion the earliest possible moment, both in a temporal and spiritual point of view, must be obvious to the reflecting mind of every faithful Saint. The necessity of doing it is so great, that neglect would incur the displeasure of God.

In considering this subject we cannot look upon it as being a matter of individual or family interest alone, but as involving the present and future happiness of all Saints. We will therefore suppose all the Saints in the British Isles to be but one family. No member of that family should cherish individual interests at the sacrifice of the general good. The interests, happiness, and prosperity of every faithful Saint, are supposed to be equally sacred in the sight of God, whose children we all are. If God attaches the same importance to the interests of all those who are equally faithful, then each member of the great family should regard another's happiness as his own, and ever consult the general welfare. In this we can see the utmost propriety of the Apostle's saying, “Let no man seek his own, but every man another's *wealth*.”

Now let us make a more extensive calculation, considering as one family all the Saints in the British Isles, who wish to emigrate, and number them, independent of those who are rich and able to help themselves, at 30,000 souls. We will adopt a moderate calculation, and suppose that, by their industry and frugality, and the liberality of the rich, they are enabled to average only one pound each per annum, here we have as the result of the first year's effort the snug little sum of £30,000. This amount is supposed to emigrate, by the first year's operation, one twelfth of the great family, which would be 2500

souls. Certainly, a very encouraging figure to commence with. The second year's operations we will suppose to be no more than the first—those who emigrate being only able, the same year, to return to the Fund the original amount of one pound each. The second year, therefore, accomplishes the emigration of 2500 souls, making in all 5000, or one sixth of the whole. The third year would not only keep the original amount good, but would refund the £30,000 spent in the first year's emigration, and would remove 5000 of the remaining Saints, instead of 2500. Thus, in three years, one third of the entire number are emigrated. From the end of the third year, the advantages for removing the remaining portion are greatly increased by the facilities which those in Zion have for accumulating means; but we will continue upon the same ratio of reckoning. Each is able to furnish his one pound for the fourth year, and, in addition to this, those emigrated by the assistance of the Fund, the two first years, are able to return the full amount expended in their removal, which was £60,000. This, added to the original sum, would effect the emigration of 7500 persons, making in all 17,500 souls emigrated at the end of four years. For the fifth year, we have not only the annual subscription, but the assistance of the 10,000 persons who emigrated the first three years, which would amount to £150,000, and would emigrate 12,500 persons, which would constitute the entire remaining portion of the original 30,000. At the same ratio continued twelve years, which would be the time required to emigrate the 30,000 Saints by their individual exertions, the number would be so startling that all our mathematicians would be reckoning to see if we had not made some mistake in our calculations. We will therefore leave it to their own figuring to satisfy their already astonished curiosity. Thus, in five years, 30,000 Saints could be gathered to the land of Zion by their united exertions, aided by the Perpetual Emigrating Fund Company; while, by private family or individual effort, twelve years or more would be required to realize the same object. This would be a most wonderful exhibition of the truth—"union is strength." What is there to hinder the achieving of so great a work? We see nothing but individual selfishness, which has rendered mankind

impotent and imbecile in all their ways—that avaricious disposition that has been so far developed as to render man the enemy of his fellow-man, and despicable in the sight of his God.

The advantages of co-operation, when any great work is to be performed, are observable in the illustrations already drawn. In the case of the single family representing individual effort, none are emigrated the first year, while in the other case the labour of 2500 souls is thrown into Zion the first year, by reason of which, only five years are required to effect the removal of the whole.

The subject of emigration, viewed in the foregoing light, is applicable to any amount of money, great or small, and to any number of persons, more or less. The principle is what we wish to get before the Saints, and we wish to have it advocated by all who can appreciate it, and feel interested in the work of the gathering. The most effectual way of advocating these principles and advantages, is by all parties furnishing their surplus money to the Perpetual Emigrating Fund Company, to aid them in the well-begun work. This is telling the whole story in few words, easy to be understood. That Company will use all such money to the best advantage wisdom may dictate, for the removal of the Saints to Zion.

There are many important considerations to be borne in mind—advantages derived from such a universal and harmonious effort as appears commendable from the foregoing. The Saints are not only gathered so much earlier, but three-fourths of the hard labour which would otherwise be spent in Babylon, would be spent in building up the Kingdom of God—in building temples, in multiplying houses and lands, flocks and herds; in making the solitary place to be glad, and the desert to blossom as the rose. Indeed, an incalculable amount of temporal prosperity would be the result, under the auspices of a smiling Providence. This proportion of time, also, spent under the influence of the holy institutions of Zion—the endowments and ordinances of the Lord's House, the teachings of Prophets and holy men, would be equally advantageous in a moral and intellectual point of view as in any other—a consideration paramount to all others when we look upon the present state and condition of mankind.

A mighty effort must be made before the work is accomplished, and no time could be more suitable to make it than the present. Let the Pastors, Presidents, and travelling Elders make a few mathematical calculations upon the subject themselves, and see if they cannot gain texts and inspiration from them, so that something practical can be the result—something that will cause the heart of our Father in heaven to rejoice over His children upon the earth, and Satan to rage for the loss of his wide-spread dominion.

Come then, brethren and sisters, fellow workers with us in this Last Dispensation, let us sustain the Perpetual Emigrating Fund with all our surplus money, with our faith, with all the energies of our souls, and, though your poverty and oppression may be great, you shall be delivered therefrom, and made free indeed; though you are now mourning exiles in the midst of Babylon, you shall ere long rejoice in the abundance of peace and truth, on the land which God your Father shall give unto you for an everlasting possession.

CATECHISM FOR CHILDREN.

INTRODUCTION.

My attention has been, for some time past, directed to the subject of a Catechism for Children, and I have given the matter serious consideration. Of the expediency, and, indeed, necessity which exists that the children of the Saints should be instructed in the doctrines of our most holy faith, I am persuaded that all Saints are well convinced. Upon the rising generation rest the hopes of those who are now industriously engaged in advancing the interests of the Redeemer's Kingdom upon the earth. A few short years, and active men will become decrepit, while infants will be waxing strong in body and spirit, and preparing to exercise the power and influence of man and womanhood, for the world's weal or woe. How necessary, then, that the children of those who are on the Lord's side should be thoroughly instructed in the things of the Kingdom of God, and become competent and ready to step into the shoes of the parents, to prosecute the work which they have begun, to war a good warfare, and to carry on the truth to a glorious victory over error.

Under a deep sense of the importance of these views, I have ventured to commence preparing some questions and answers, seeing that a suitable Catechism for Children is not extant. I have not the idea of preparing them for very young children exclusively, as I think it advisable to offer questions and answers of such a character as will render them not unworthy of the attention of children of riper years. I also judge it best to lead the mind by a gradual and natural transition to the contemplation of the great principles of salvation; and to give various references from the Bible, Book of Mormon, Doctrine and Covenants, &c., that the minds of the children may be directed to the study of those invaluable works.

The referential portions of the Catechism will be printed in a smaller character, as their use will be optional with the teacher, according to the abilities of the child.

In this enterprise, if I may so term it, I shall certainly have the sympathies, faith, and prayers of all parents who are Saints, and, I doubt not, of many parents who are not numbered with the Saints, and also of many persons, both within and without the pale of the Church, who have not the happiness and honour to own posterity.

It is customary for persons to modestly acknowledge their unfitness for work they undertake. Instead thereof, I will simply say that, in the absence of abler hands at catechism-compiling, I will endeavour to do my best, and leave the result with the Saints and the Almighty.

JOHN JAQUEE.

CHAPTER I.

NAME—BIRTH—BLESSING—BAPTISM—CONFIRMATION—DUTY TO GOD, PARENTS, AND MANKIND.

[Questions and Answers Nos. 2, 5, 6, 7, 9, 10, 11, 12, 13, will be used according to circumstances.]

1. Q. What is your name?
A. ———.
2. Q. Who gave you that name?
A. My father and mother, and it was confirmed upon me when I was blessed by the Elders of the Church.
3. Q. On what day, and in what month and year, were you born?
A. On the ——— day of ———, in the year of our Lord ———.
4. Q. In what town, county, and country were you born?
A. In the town of ———, in the county of ———, in ———.
5. Q. On what day, and in what month and year, were you blessed?
A. On the ——— day of ———, in the year of our Lord ———.
6. Q. In what Branch and Conference of the Church were you blessed?
A. In the ——— Branch of the ——— Conference.
7. Q. Who pronounced the blessing upon you?
A. Elder ———.
8. Q. Have you been baptized?
A. ———.
9. Q. When were you baptized?
A. On the ——— day of ———, in the year of our Lord ———.
10. Q. Who baptized you?
A. Elder [or Priest] ———.
11. Q. In what Branch and Conference of the Church were you baptized?
A. In the ——— Branch of the ——— Conference.
12. Q. When were you confirmed a member of the Church, by the laying on of hands for the Gift of the Holy Ghost?
A. On the ——— day of ———, in the year of our Lord ———.
13. Q. Who confirmed you?
A. Elder ———.
14. Q. What duties should you perform?
A. My duty to God, and my duty to my parents and to all mankind.
15. Q. What is your duty to God?
A. To love Him with all my heart, and to keep His commandments.

16. Q. Why should you love God, and keep His commandments?

A. Because it is by His power and goodness that I exist, and am sustained day by day.

17. Q. What is your duty towards your parents?

A. To love and obey them.

18. Q. Why should you love and obey your parents?

A. Because it is a command of God, and because they were the means of bringing me into the world; they nursed and fed me when I was a little babe, and now continually love me, and provide food, clothing, and lodging for me. They watch over me in sickness, direct me in health, and teach me to be clean, neat, industrious, and orderly, so that when I have grown up I may be useful.

19. Q. What is your duty to all mankind?

A. To love them, and treat them with kindness.

20. Q. Why should you love, and treat with kindness, all mankind?

A. Because God commands it, and because that all mankind desire to be happy, and unless they love and strive to be kind to each other, they cannot be happy. Therefore all persons should love each other, that they may live as happily as possible.

CHAPTER II.

ON THE KNOWLEDGE OF A GOD.

1. Q. How do you learn that there is a God?

A. My parents and teachers tell me so.

2. Q. How do your parents and teachers, and mankind in general, learn that there is a God?

A. In three ways. First—by tradition; second—by reason; third—by revelation.

3. Q. How do mankind learn by tradition that there is a God?

A. Parents tell their children that there is a God, the children in turn tell their children, and so on from parents to children it is handed down for hundreds and thousands of years. In this way mankind learn by tradition that there is a God.

4. Q. How do mankind learn by reason that there is a God?

A. They look around them, and see the sun shining by day and not by night; they see and feel the long days and hot weather of summer, and the short days and cold weather of winter, come regularly round; they see the rains descend, and the fruits and verdure of the earth appear in their seasons; and, as these things cannot be stopped, or the times when they come be altered, by men, they conclude that there must be a Being much superior to man, who governs and directs all things. In this way men learn by reason that there is a God.

5. Q. How do men learn by revelation that there is a God?

A. God reveals Himself to men; or He sends angels, who have greater power, knowledge, and glory than men, to them; or He speaks to them by His own voice from the heavens; or He gives them dreams and visions. In this way do men learn by revelation that there is a God.

6. Q. Which is the best way of learning that there is a God?

A. By revelation. Tradition and reason give indistinct and unsatisfactory ideas of God, and of His character and attributes. By revelation alone can a definite and satisfactory knowledge be obtained.

CHAPTER III.

REVELATIONS OF GOD TO MAN.

1. Q. Has God given many revelations to men?

A. Yes.

2. Q. Where have we any account of His doing so?

A. In the Bible, also in the Book of Mormon, and other publications of the Church of Jesus Christ of Latter-day Saints.

3. Q. Name one of these revelations recorded in the Old Testament?

A. The Lord revealed Himself to Abraham, and talked with him, as one man talks with another. Gen. xviii. 1—5.

Q. Repeat the passage.

A. "And the Lord appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have

found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said."

5. Q. Is it recorded in the Old Testament that the Lord revealed Himself to several persons at the same time?

A. Yes. God revealed Himself to Moses and many Elders of Israel. Ex. xxiv. 9, 10.

Q. Repeat the passage.

A. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel: And they saw the God of Israel."

8. Q. Can you recollect any other revelation recorded in the Old Testament?

A. Yes. The Lord revealed Himself to Isaiah. Is. vi. 1, 5.

Q. Repeat the passage.

A. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips: and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

7. Q. Is there any record in the New Testament of God's sending an angel to any person?

A. Yes. The Lord sent His angel to Zacharias, the father of John the Baptist. Luke i. 5, 11, 12.

Q. Repeat the passage.

A. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias. . . . And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him."

8. Q. Did God open the heavens to any one mentioned in the New Testament?

A. Yes. God opened the heavens to the martyr Stephen. Acts vii. 55, 56.

Q. Repeat the passage.

A. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii. 55, 56.

9. Q. Was Stephen the only person spoken of in the New Testament, who had the heavens opened unto him?

A. No. Others had the heavens opened to them. John the Revelator had while he was on the Isle of Patmos. Rev. xx. 11, 12.

Q. Repeat the passage.

A. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God."

10. Q. Is there any account in the Book of Mormon, of God revealing Himself to man?

A. Yes. The Lord shewed Himself to the brother of Jared. Book of Ether i. 8.

Q. Repeat the passage.

A. "And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you."

11. Q. Did God reveal himself to any person mentioned in the Book of Mormon, besides the brother of Jared.

A. Yes. God gave a revelation to Lehi. 1 Nephi i. 4, 5.

Q. Repeat the passage.

A. "And it came to pass that he returned to his own house at Jerusalem, and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noonday; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read."

12. Q. Is it recorded in the Book of Mormon that God gave any revelation to a number of persons at once?

A. Yes. God revealed Jesus Christ to a great multitude of the Nephites. Nephi v. 3, 4.

Q. Repeat the passage.

A. "And it came to pass as they understood, they cast their eyes up again towards heaven, and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, behold, I am Jesus Christ, whom the prophets testified shall come into the world."

13. Q. Is any account given, in any other publication of the Latter-day Saints, of God revealing Himself to any person in our day?

A. Yes. The Lord revealed Himself and His Son Jesus Christ to Joseph Smith. *Supp. to Mil. Star*, Vol. xiv., page 2.

Q. Repeat the passage.

A. "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved Son, hear him.'"

14. Q. Can you mention any other revelation given in our day?

A. Yes. The revelation of John the Baptist to Joseph Smith and Oliver Cowdery. *Supp. to Mil. Star*, Vol. xiv., page 15.

Q. Repeat the passage.

A. "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us—'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' . . . The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament."

15. Q. Are these all the revelations

A. They look around them, and see the sun shining by day and not by night; they see and feel the long days and hot weather of summer, and the short days and cold weather of winter, come regularly round; they see the rains descend, and the fruits and verdure of the earth appear in their seasons; and, as these things cannot be stopped, or the times when they come be altered, by men, they conclude that there must be a Being much superior to man, who governs and directs all things. In this way men learn by reason that there is a God.

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A. "And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you."

11. Q. Did God reveal himself to any person mentioned in the Book of Mormon, besides the brother of Jared.

A. Yes. God gave a revelation to Lehi. 1 Nephi. i. 4, 5.

Q. Repeat the passage.

A. "And it came to pass that he returned to his own house at Jerusalem, and he cast himself upon his bed, being overcome with the spirit and the things which he had seen; and being thus overcome with the spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God. And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noonday; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read."

12. Q. Is it recorded in the Book of Mormon that God gave any revelation to a number of persons at once?

A. Yes. God revealed Jesus Christ to a great multitude of the Nephites. Nephi v. 3, 4.

Q. Repeat the passage.

A. "And it came to pass as they understood, they cast their eyes up again towards heaven, and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying, behold, I am Jesus Christ, whom the prophets testified shall come into the world."

13. Q. Is any account given, in any other publication of the Latter-day Saints, of God revealing Himself to any person in our day?

A. Yes. The Lord revealed Himself and His Son Jesus Christ to Joseph Smith. *Supp. to Mil. Star*, Vol. xiv., page 2.

Q. Repeat the passage.

A. "I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is my beloved Son, hear him.'"

14. Q. Can you mention any other revelation given in our day?

A. Yes. The revelation of John the Baptist to Joseph Smith and Oliver Cowdery. *Supp. to Mil. Star*, Vol. xiv., page 15.

Q. Repeat the passage.

A. "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us—'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' . . . The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament."

15. Q. Are these all the revelations

given in our day, and recorded in the publications of the Latter-day Saints?

A. No. Numerous revelations have been given in these days. God opened the heavens to Joseph Smith and Sidney Rigdon. Doc. and Cov. xcii. 3.

Q. Repeat the passage.

A. "The Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about, and we beheld the glory of the Son, on the right

hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 19, 1853.

INDIAN DIFFICULTIES—In our last, we furnished our readers with the latest news received relative to the Indian troubles in Utah. We learn, however, that discontent among the red men is not confined to that territory, but that it is becoming universal among those western districts. Washington territory, various portions of California and New Mexico, present scenes of commotion among the savage tribes and their civilized neighbours. This state of things in the West, and the fearful gloom of war in the East, are only ominous of the inauspicious future, which is admitted, by almost all believers of sacred prophecy, to be at our very doors, and known to be by Saints who are acquainted with Jehovah's purposes. It is impossible to look upon the prophetic future with other than the most serious concern. The Lord declared through His Prophet Joseph, that peace should be taken from the earth; that war should be poured out upon all nations; that *the remnants* who are left of the land of America should marshal themselves, and becoming exceedingly angry, should vex the Gentiles with a sore vexation; that these things should burst forth upon the nations, though not looked for by them, and should be the means employed to make an end of wickedness upon the earth.

It is in view of these things that the cry has been heard, both long and loud, for the Saints to gather, that the wisdom of God through His servants might be exercised for their defence.

The Prophet Isaiah also gazed upon this critical period of the world, and he saw no deliverance until he beheld the work in which the Saints are now engaged—"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." It is to realize and fully enjoy what the Prophet has here spoken, that the Saints gather, and convert the wilderness into a fruitful field; it is because righteousness shall remain there, and there shall be peace and assurance for ever.

Jeremiah saw the day when Judah should flee to the "defenced cities" for refuge, but Ephraim is honoured of God to take the lead of the latter-day work, and his cities are being defenced with walls for a covert. The promptitude and energy evinced in the movements of President Young, and seconded by the people, in preparing for the temporal salvation of the Saints, indicate the importance of the approaching

day. The Saints have nothing to fear so long as they unitedly co-operate with those to whom God has given the keys of prophetic vision and power. He has said it was His business to provide for His Saints, and when they require it, the scourge is as easily provided as the blessing. Both are necessary to purify the people.

Even now let Ephraim, while he may, go forth, and build, and dwell in defended cities; let the Saints arise and go forth to increase the strength of the Lord's house, and let not the manifest fulfilment of His purposes, cause any one to turn either to the right or to the left, for all which is spoken of by the mouths of the Prophets must be fulfilled. Jacob is the Lord's battle-axe and weapon of war, and by him He will break in pieces the nations, and destroy kingdoms; and if we have evidence that the work is already commenced, let Saints redouble their diligence, and flee from the wrath to come, before the enemy is found in the way.

The sound of the hammer is again heard upon the walls of a Temple. Nothing seems to excite so effectually the rage of man's spiritual enemy. Past experience proves that he is determined to avail himself of such an event to stir up the hearts of the children of men to shed blood. The present indicates that his power is not yet taken from him—that the devil is not yet dead. To avoid his contentions and destroying influence, which he will pour out upon the wicked without measure, let Saints cleave to the law of the Lord, and work righteousness, and they shall be delivered; fear shall only seize upon the hypocrite. Those who never do wrong, never yield themselves to a tyrant, their peace is undisturbed, the world neither gives it nor takes it away. Whatever may be the scenes through which the Saints pass, they glory in beholding the hand of their deliverer and their God in all things.

We rejoice when we contemplate the condition of the Saints in Zion, and behold the wisdom manifested in every movement of those mighty men, who alone on earth are able to dictate salvation to the people, for the eventful future. Notwithstanding those difficulties which at present seem to exist in Utah, we are assured that all is well, and that God will liberally provide for every emergency of His people, while every succeeding year will prove more and more eventful, to the establishing of His kingdom upon the earth.

ELDERS INTENDING TO EMIGRATE—Many Presidents and Elders desire to emigrate with the numerous Saints who are preparing to leave their native country the coming winter, and we here give the names of those who have our approbation to do so—

Presidency of the Welsh Church. William S. Phillips, John Davis.

Pastors, or Presidents of Districts. Robert Campbell, Dorr P. Curtis, Daniel

Presidents of Conferences. James Marsden, Gilbert Clements, A. F. McDonald, Thomas W. Brewerton, Thomas Squires, J. T. Hardy, John Albiston, Robert Menzies, Joseph Westwood, Job Smith, Graham Douglas, John W. Lewis, Charles Derry, J. V. Long, Henry Savage, William McGhie, Abraham Marchant, Hugh Patrick, John Robinson, John O. Angus.

Travelling Elders. James Works, Daniel Toner.

There are others who are desirous of emigrating, but we trust they will cheerfully remain so long as the work seems to demand their services. Should we feel justified before the close of the year in relieving others, they will be notified of the same.

Those Elders whose names are here given will not be released from their labours before the commencement of the new year, and we trust nothing will be suffered to relax their exertions for the general good and prosperity of the work up to that time, nor even then unless relieved by their duly appointed successors.

We look with great satisfaction upon the past labours of these men, which have

been spent with much benefit to the Church, and feel that the honour they enjoy, in possessing the confidence of Saints, and the royal favour of heaven, is far more than earthly favour, and that it will increase through their faithfulness during their future lives, while all worldly honours wane and perish. To this end may the God of Israel go before them in great mercy, and cause every step of their mortal career to tend to exaltations in the world to come.

We hereby invite all Saints among whom these Elders are labouring, to bless and assist them in preparing for their departure that they and their families may go with comfort and rejoicing to Zion. Let Pastors and Presidents of Branches, where these Elders have jurisdiction, give attention to this matter, and see that proper arrangements are made to assist them in their removal, that their labour may be devoted to the Church until duly relieved by other appointments. Those Saints who are also emigrating, and have means to spare, are requested to look to the wants of these brethren who have laboured long and assiduously to build up the Church, and also to the wants of their families.

THE WORK IN AUSTRALIA.—The Saints will be gratified in perusing the communication of Elder Farnham, from Australia, giving an account of the state and prospects of the work in Australia, including the establishment of *Zion's Watchmen*.

It is really gratifying to us to see the work of the Lord extending itself around on every hand, and pushing into the various avenues of society in all quarters of the globe. Truly the kingdom of heaven is like a grain of mustard seed, at the first among the smallest of seeds, but, in proportion as it develops, presenting an appearance of magnitude, vigour, and stability, not augured by many when it is first cast in the earth.

One of the greatest instruments in spreading the work of God among the nations of the earth, and informing the various grades of the children of men of the great truths of salvation, is the Press. With its ten thousand tongues does it preach by day and by night, in the cottage of the peasant, the parlour of the mechanic or the tradesman, and the drawing-room of the noble, awaking Israel in every clime to an understanding that the "times of restitution," and of "refreshing" from the "presence of the Lord," are even now come; and warning the high and low, the rich and poor, the learned and unlearned, that the hour of God's judgments is upon them, and that men must arouse from the slumber of ages, and repent of their sins, fearing and worshipping God, if they wish to stand at the coming of the Son of Man, which is now near at hand, even at the doors.

We are glad to find that our brethren at the antipodes are putting the press periodically in motion. We wish them God speed, and trust that they will be enabled to send forth light and truth to every nook and corner of Australasia. In India and the South Seas, too, the press is not idle in proclaiming the fulness of the Everlasting Gospel, and we look forward with sanguine hopes to the time when in every possible tongue the power of the press will tell the glad tidings of salvation.

We are constantly prepared to supply foreign orders for the standard works of the Church.

CHILDREN'S CATECHISM.—We have much pleasure in directing the attention of our readers to the Catechism for Children, by Elder J. Jaques, commenced in the present Number. Such a work as this one promises to be, has long been needed, and we have been repeatedly inquired of concerning one. Those Saints who have many times wished for a catechetical work suitable for the instruction of their children, may now begin to realize their wishes. We would urgently recommend the Saints

to second the efforts of Elder Jaques, by placing the *Stars* in the hands of their children. The rising generation of Saints will thereby gain a knowledge of the great principles of eternal life, for the children will be led not only to learn the principles contained in the Catechism, but to read and study the *Stars*, the Book of Mormon, the Doctrine and Covenants, the Bible, and the standard works of the Church.

Brothren and Sisters, let not your children grow up in ignorance, to become a perpetual reproach to you in after life, but let them learn the principles of eternal truth, so that they may be filled with light and intelligence, and be enabled to walk wisely in the midst of a crooked and perverse generation, overcome the evil that is in the earth, and become an eternal honour and rejoicing to those who bare them into the world.

ARRIVALS.—Elders Charles R. Dana, Thomas Colborn, Daniel Tyler, A. P. Tyler, Israel Barlow, William Butler, and Robert Williams, arrived in Liverpool on the 4th, on missions to Europe. They left New York October 8th, on board the *Ashburton*. On the 20th the wind began to be very strong, and for a few days violent weather was encountered. On the 30th, the *Ashburton* and a brig came into collision, doing considerable damage. The *Ashburton* drifted in the channel until, on the morning of the 2nd instant, she cast anchor within about ten miles of Belfast. On the afternoon of the 3rd she neared that port. The same evening, the Elders took the *Blenheim* steamer to Liverpool.

DEPARTURE.—Elder Jacob F. Secrist left Liverpool, on the 30th ult, on a mission to Switzerland, to labour under the direction of Elder T. B. H. Stenhouse.

HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

MINUTES OF A PUBLIC MEETING AT
LIBERTY, MISSOURI.

On the 29th, a respectable number of the citizens met, being previously notified of the same, at the Court-house, in the town of Liberty, Missouri. On motion, John Bird was called to the chair, and John F. Doherty appointed Secretary. The object of the meeting, was, by request of the chair, explained in a few appropriate remarks, by Colonel Wood; when on motion of Colonel William T. Wood, a Committee of nine was appointed to draft resolutions expressive of the sense of this meeting; whereupon the following gentlemen were chosen—namely: John Thornton, Esq., Peter Rogers, Esq., Andrew Robertson, Esq., James T. V. Thompson, Esq., Colonel W. T. Wood, Doctor Woodson, J. Moss, James M. Hughes, Esq., David R. Atchison, Esq., and A. W. Doniphan, Esq., who retired, and in a short time returned and made, through their Chairman, Colonel John Thornton, the following unanimous report, which was read.

It is apparent to every reflecting mind that a crisis has arrived in this county, that requires the deep, cool, dispassionate con-

sideration, and immediate action of every lover of peace, harmony, and good order. We cannot conceal from ourselves the fact, that at this moment the clouds of civil war are rolling up their fearful masses, and hanging over our devoted county. Solemn, dark, and terrible. This painful state of things has been produced mainly by the rapid and increasing emigration of that people commonly called Mormons, during the last few months. It is known to all, that in November, 1833, these people were expelled from their homes in Jackson county, without money, without property, without the means of subsistence for themselves, their wives, and their children, and like Noah's dove, without a resting-place for their feet.

They came to our county thus friendless and penniless, seeking (as they said) but a temporary asylum from the storm of persecution by which they were then buffeted. Their destitute and miserable condition, at that inclement season of the year, excited the deep sympathies of the philanthropic and hospitable citizens of this county; and notwithstanding the thousand reports that were borne on the wings of the wind, charging them with almost every crime known to

the laws of our country, yet our feelings of kindness, and sympathy for human suffering prevailed over every obstacle, and they were received with friendship, and treated with toleration, and often with marks of peculiar kindness. They always declared that they looked not upon this county as their home, but as a temporary asylum; and that, whenever a respectable portion of the citizens of this county should request it, they would promptly leave us in peace as they found us.

That period has now arrived. Duty to ourselves, to our families, and to the best interest of our country, require at our hands, to demand the fulfilment of that pledge. They are charged, by those who are opposed to them, with an unfriendly determination to violate that pledge. Their rapid emigration, their large purchases, and offers to purchase lands, the remarks of the ignorant and imprudent portion of them, that this country is destined by heaven to be theirs, are received, and looked upon, by a large portion of this community, as strong and convincing proofs that they intend to make this county their permanent home, the centre and general rendezvous of this people.

These are some of the reasons why these people have become objects of the deepest hatred and detestation to many of our citizens. They are eastern men, whose manners, habits, customs, and even dialect, are essentially different from our own. They are non-slave-holders, and opposed to slavery, which in this peculiar period, when Abolitionism has reared its deformed and haggard visage in our land, is well calculated to excite deep and abiding prejudices in any community where slavery is tolerated and protected.

In addition to all this, they are charged, as they have heretofore been, with keeping up a constant communication, with the Indian tribes on our frontier; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven, to inherit this land, in common with themselves. *We do not vouch for the correctness of these statements; but whether they are true or false, their effect has been the same in exciting our community.* In times of greater tranquillity, such *ridiculous remarks* might well be regarded as the offspring of frenzied fanaticism; but at this time, our defenceless situation on the frontier, the bloody disasters of our fellow citizens in Florida, and other parts of the South, all tend to make a portion of our citizens, regard such sentiments with horror, if not alarm. These and many other causes, have combined to raise a *prejudice* against them; and a *feeling of hostility*, that the *first spark* may, and we deeply fear will, *ignite* into all the horrors and desolations of a civil

war, the worst evil that can befall any country.

We therefore feel it our duty to come forward, as mediators, and use every means in our power to prevent the occurrence of so great an evil. As the most efficacious means to arrest the evil, we urge on the Mormons to use every means to put an immediate stop to the emigration of their people to this county. We earnestly urge them to seek some other abiding place, where the manners, the habits, and customs of the people will be more consonant with their own.

For this purpose, we would advise them to explore the territory of Wisconsin. *This country is peculiarly suited to their condition, and their wants. It is almost entirely unsettled; they can there procure large bodies of land together, where there are no settlements, and none to interfere with them. It is a territory in which slavery is prohibited, and it is settled entirely with emigrants from the North and East.*

The religious tenets of this people are so different from the present Churches of the age, that they always have, and always will, excite deep prejudices against them, in any populous country where they may locate. We, therefore, in a spirit of frank and friendly kindness, do advise them to seek a home where they may obtain large and separate bodies of land, and have a community of their own. We farther say to them, if they regard their own safety and welfare; if they regard the welfare of their families, their wives and children, they will ponder with deep and solemn reflection on this friendly admonition.

If they have one spark of gratitude, they will not willingly plunge a people into civil war, who held out to them the friendly hand of assistance in that hour of dark distress, when there was few to say God save them. We can only say to them if they still persist in the blind course they have heretofore followed in flooding the county with their people, that we fear and firmly believe that an immediate civil war is the inevitable consequence. We know that there is not one among us who thirsts for the blood of that people.

We do not contend that we have the least right, under the constitutions and laws of the country, to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck, at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe, and desolation in its course. IT MATTERS BUT LITTLE HOW, WHERE, OR BY WHOM, THE WAR MAY BEGIN, when the work of destruction commences, WE MUST ALL be borne onward by the storm, or crushed beneath its fury. In a

civil war, when our homes is the theatre on which it is fought, there can be no neutrals; let our opinions be what they may, we must fight in self defence.

We want nothing, we ask nothing, we would have nothing from this people, we only ask them, for their own safety, and for ours, to take the least of the two evils. Most of them are destitute of land, have but little property, are late emigrants to this country, without relations, friends, or endearing ties, to bind them to this land. At the risk of such imminent peril to them and to us, we request them to leave us, when their crops are gathered, their business settled, and they have made every suitable preparation to remove. Those who have forty acres of land, we are willing should remain until they can dispose of it without loss, if it should require years. But we urge, most strongly urge, that emigration cease, and cease immediately, as nothing else can or will allay for a moment, the deep excitement that is now unhappily agitating this community.

If the Mormons will comply with those friendly requisitions, we will use every exertion among our own citizens, to arrest this evil before it is for ever too late; but if they are disregarded, we can promise neither them or ourselves, a long continuation of the blessings of peace and harmony.

1st. Therefore, be it Resolved by this meeting, that they view, with feelings of the deepest regret the present unhappy situation of our country.

2nd. That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the emigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable.

3rd. That a Committee of ten be appointed to make known to the leaders of that people, the views of this meeting, and to urge upon them the propriety of acceding to these propositions.

4th. That said Committee consist of Andrew Robertson, Michael Arthur, Littlebury Sublet, John Baxter, James M. Hughes, W. J. Moss, John Bird, Peter Rogers, W. T. Wood, and J. T. V. Thompson, who shall meet on the morrow at the house of Mr. Cowen, and confer with the Mormons, and report to this meeting, as soon thereafter as convenient, the reply of the Mormons to these requisitions.

5th. That if the Mormons agree to these propositions, we will use every means in our power to allay the excitement among our own citizens, and to get them to await the result of these things.

6th. That it is the opinion of this meeting that the recent emigration among the

Mormons should take measures to leave this county immediately, as they have no crops on hand, and nothing to lose by continuing their journey to some more friendly land.

On motion of W. T. Wood, the preamble and resolutions were unanimously adopted: Be it resolved that this meeting adjourn until Saturday next.

JOHN BIRD, Chairman,

JOHN F. DONNETT, Secretary.

On the day previous, June 28th, Elder Warren Parrish wrote from Hickman county, Tennessee, stating that—

Many citizens of the County of Benton, and some of Carroll, had met in convention, headed by a Methodist Priest, who was called to the chair, and the county clerk appointed Secretary. They drew up resolutions to drive all the "Mormon preachers from their coast," signed by the Sheriff and many who were sworn to be civil, peace-officers; also, Colonels, Majors, &c. We enjoyed our meeting unmolested at brother Uleys, on Saturday the 10th instant. Hundreds had entered into the conspiracy. In the afternoon, a little before sunset, a company of some forty or fifty men made their appearance; some on foot, others mounted, two on a horse, with guns, sticks, clubs, &c. They were led by a Sheriff, Colonel, first and second Major, other officers, and a Methodist Priest, with a gun on his shoulder.

The sheriff informed us, that he had a States' warrant for David W. Patten, Warren Parrish, and Wilford Woodruff; issued on complaint of the Methodist Priest, Matthew Williams, chairman as above; who swore that we had put forth the following false and pretended prophecy; viz.; that Christ would come the second time, before this generation passes away; also that four individuals should receive the Holy Ghost within four and twenty hours. The company consisted, as we were informed, of Baptists, Methodists, Presbyterians, liars, drunkards, hog and horse thieves. So determined were they, to force us off at that late hour, that it was with much difficulty we could prevail on them to show us any lenity; however, they protracted the time of our appearance at court until Tuesday by giving our bond, with surety of two brethren in the sum of one thousand dollars.

They intended to have led us into the woods, under the dark curtain of night, with the pretension of taking us before the magistrate, that they might the better execute their diabolical designs upon us.

On Tuesday, in company with about twenty brethren and warm friends, who were ready and willing to lay down their lives for us, we went before our rulers, and found about one hundred persons assembled, arm-

ed with guns, pistols, dirks, clubs, sticks, &c. At a late hour we prevailed on the sheriff to have the court called, which consisted of three magistrates, one of whom was rejected from the judgment-seat, because some of his family were members of our Church.

The sheriff, with leave of court, divested us of our arms, consisting of walking sticks and a pocket knife. A man by the name of Perkins, (who, report says, had run his country for hog stealing, and also had been guilty of concealing a stolen horse, for which he had lost part of his nose,) was appointed by the court to act as 'States' Attorney; or in other words, Mob Solicitor General, to abuse the innocent and screen the guilty.

After the conspirators had witnessed against us, the court refused to hear any testimony on our part, being controlled by the bandits. Perkins made a plea against us, but we were not permitted to reply. The verdict of the court was—that they concluded that the charges preferred against us, had been sustained, and that we were bound over to court for trial. Our accusers did not attempt to prove that those who were promised the Holy Ghost did not receive it; and the candid can judge whether he, who prophesies that Christ will come

the second time in this generation, is a false Prophet. Also our complainant testified that these crimes were committed in 1834, and it is a well known fact that Elder Woodruff, whose name is on the warrant, (though not arrested,) was not in this state until 1835; so much for an oath from a Methodist Priest.

While the court was preparing our bonds, another warrant was served on Elder Patten; the mob without, and the mob within, whose intoxicating zeal had arisen to its zenith, were threatening our lives, and seemed only to wait the dark shades of night, which were fast gathering round, to cover them, while they should wreak their hands in our blood; the influence of our friends, as instruments in the hands of our God, kept this gathering storm from bursting upon our heads. About this time, the sheriff proposed to us, that if we would leave the county in ten days, and pay the cost, they would set us at liberty; at the same time informing us it was the only way to escape the hands of the mob, who were hardly restrained from acts of violence. One of the brethren present offered to pay the cost, and all advised us to accept the offer; which, in itself proved that we were innocent of any crime, although in its nature most insulting.

WARREN PARRISH.

AUSTRALIAN MISSION.

QUARTERLY CONFERENCE AT SYDNEY—ANOTHER LARGE ORDER FOR BOOKS—COMMENCEMENT OF A NEW PERIODICAL, "ZION'S WATCHMAN." &c.

Sydney, July 25th, 1858.

President S. W. Richards—Sir—Before this reaches you, you will have been informed, through brother Capt. Stayner, of our arrival here, and our detention in quarantine. When we got on shore on the 9th day of April, we found that Elder Wandell had sailed with a company for the Valley. My first object was to call the few remaining Saints together, that we might become acquainted, and that I might learn the situation of the colony, and the feelings of the Saints. It soon appeared that the *Deseret News Extra* had caused some excitement, but it was soon manifest also, that truth must prevail.

The next object was the appointing of the Elders, and the raising of means to convey them to their respective fields of labour.

Elder William Hyde was appointed to the Hunter's River District, and from

thence to Moreton Bay; Elders Frost and Smith, to Victoria; Elders Dowdle and Norton, to Adelaide and Swan River settlement; Elders Graham and Eldridge, to the South Western section of this colony; Elder Fleming remains with me. Elder John Hyde, some eight years ago, received a blow which has terminated in a cancer, disqualifying him for labour. He is now lying in bed.

We held a Quarterly Conference, July 3rd, in the Old Assembly Rooms, King Street, Sydney, at which the Branches at Sydney, William's River, and Melbourne were represented to contain 102 members, including three Seventies, two High Priests, ten Elders, six Priests, three Teachers, and one Deacon. A vote was taken to sustain all the authorities of the Church, which was carried unanimously.

After the afternoon service, the ordina-

tion of two Elders, one Priest, and two Teachers was attended to. The Saints feel to give thanks unto their Father in heaven for the privileges and blessings enjoyed during the day.

The work of the Lord is progressing slowly, but appearances are favourable. There is considerable impression made upon the public mind, many people are inquiring, and some few are being baptized, and we hope the time is not far distant when the baptisms will be much more numerous. We realize that the Lord is with us. It is by His Spirit and power that all that is done is accomplished. And it being His work we are engaged in, we feel assured that He will carry it on, until all the honest in heart are gathered from these lands.

We have this day received a letter from Elders Dowdle and Norton, Adelaide; they are well, and prospects appear favourable in that part also.

In consequence of the continued attacks

made upon our faith, by the papers, and the utter impossibility of obtaining the insertion of anything in reply, we have determined to issue a monthly paper, to be called *Zion's Watchman*. The public have been notified by a circular.

We wish you to forward us more of O. Pratt's works complete and bound, 200 more Hymn Books, 100 Books of Mormon, 100 Doctrine and Covenants, more Voice of Warning, and Spencer's Letters, 100 O. Pratt's work on Celestial Marriage. You may depend upon us forwarding the money as speedily as possible. I have no doubt, that when these books come to hand, they will give an increased impetus to the work here, and it will require a constant and regular supply of the Standard Works to keep up with the movement. We hope you will be able to supply us with them.

Praying our Heavenly Father to bless you and the Saints, I remain,

Yours, in the New Covenant,

AUGUSTUS FARNHAM.

VARIETIES.

A DIVORCE—Love's labour lost.

THE REV. EPHRAIM JUDSOM was a quaint and original preacher. Remarking at one time upon the excuse made by the guests invited to the wedding feast, he observed that the one who had bought five yoke of oxen simply entreated to be excused, while the man who had married a wife, absolutely declared that he could not come. "Hence learn," said the preacher, "that one woman can pull harder than five yoke of oxen."

BABIES.—An old bachelor says—"It would have been an improvement in the article if babies had been born with their mouths sealed, until crying days were passed. What an awful amount of crying they do! No barrel-organ could stand such perpetual use. And then, when they tune up their pipes, how discordant the music! There is something terrible in the idea of being roused out of a comfortable snooze, and turned out of bed on a cold winter's night to get the pap-spoon, or to walk barelegged up and down the room, dandling a family organ in full blast; or, perhaps, to be sent for a doctor when the pavement is like glass, and the hailstones like bullets. I could not live through the infliction, I know I could not. A disconsolate widow would soon be left to mourn my untimely fate, and to hear her relatives declare that her 'weeds were very becoming.'"

SHOWING BRIDES AT STOCKHOLM.—When persons are betrothed, their banns are published in church, and when they are married, it is announced from the pulpit, and put in the papers. The people then know when there is to be a wedding, and they gather at the house to look at the bride. If she did not show herself, they would call out for her, so when she is dressed for the ceremony, and has her crown on, she must stand at a window, or in the tambour, or salong, or wherever she can be seen; and then the doors are open, and whoever likes comes and looks at her. It is fatiguing, for she may have to stand for two hours to be looked at, or just so long as there are people to come. They do not like this, and sometimes get away to a country church to be married in private.